than made up for the Jews[5] failure (not of their own making) to work on the land.

Finally, mention should be made of that idealistic Polish-American business-man, David Lubin, who, after various adventures and travels, gained a competence by inventing a device for the extremely prosaic purpose of rivetting buttons on overalls. He was thus enabled to fulfil his ambition of engaging in fruit-farming. But he found a complete absence of organisation in agriculture in all its branches. Every man worked for his own hand; experience was never pooled; and as a result there was a shocking degree of wastage in every department. After studying and comparing agricultural methods in Europe, Lubin published in 1900 his work, *Let there be Light* (confessedly based upon Maimonides' *Guide to the Perplexed),* in which moral and practical idealism were curiously mixed.

From now on, he set himself to work out the solution of the agricultural problem from the standpoint of the farmer as well as of the producer. He laid his views before the Agricultural Department in his own country, but received no encouragement; he travelled about Europe trying to interest official circles, but met with opposition and indifference at every turn. But at last he obtained an interview with Luigi Luzzatti, the Italian Jewish statesman, at that time a member of the Cabinet. The latter realised the practical importance of the suggestions implied in Lubin's idealistic approach, and secured him an audience with the King of Italy. In an hour's conference, Vittorio Emmanuele was won over to Lubin's theories and called an

international conference to consider his plans. In 1905, the representatives of forty governments (characteristically excluding that of the U.S.A.) met in Rome, and the International Agricultural Institute, which has since done untold good, and without which the state of agriculture in the world to-day would be even more chaotic than it is, was established. In October, 1934, fifteen years after Lubin's